your harmonized and undivided church),  
**and** (the **order** just spoken of was the outward manifestation ; this is the inward fact  
on which it rested) **the solid basis** (the  
word does not mean *‘stedfastness’* [A.  
V.], nor indeed any abstract quality at all:  
but, the concrete product of the abstract  
quality the **basis** or **foundation**) **of your  
faith on Christ.**

**6.**] **As then** (he has  
described his conflict and his joy on their  
behalf—he now exhorts them to justify  
such anxiety and approval by consistency  
with their first faith) **ye received** (from  
Epaphras and your first teachers) [**the**]  
**Christ Jesus** [**as**] **the Lord** (so literally.  
The expression here used occurs only this  
once. It is necessary, in order to express  
its full sense, to give something of a predicative force both to “*the Christ*” and to  
“*the Lord:*” see 1 Cor. xii. 3. On the  
sense, Bisping says well: “Notice that  
Paul here says, ‘*ye received the Christ*,’  
and not ‘*ye received the word of Christ*.’  
True faith is a spiritual communion: for in  
faith we receive not only the doctrine of  
Christ, but Himself, into us: in faith He  
Himself dwells in us: we cannot separate  
Christ, as Eternal Truth, and His doctrine”),  
**in Him walk** (carry on your life of faith  
and practice);

**7.**] **rooted** (see Eph.  
iii. 18) **and being continually built up in  
Him** (as both the soil and the foundation  
—in both cases the conditional element.  
It is to be noticed 1) how the fervid style  
of St. Paul, disdaining the nice proprieties  
of rhetoric, sets forth the point in hand by  
inconsistent similitudes: the walking implying *motion*, the rooting and building,  
rest: 2) that the rooting, answering to the  
first elementary grounding in Him, is in  
the *past*: the being built up, answering to  
the continual increase in Him, is *present*. See Eph. ii. 20, where this latter is set  
forth as a fact in the past), **and confirmed  
in the** (or, **your**) **faith as ye were taught,  
abounding therein in** (or, **with**) **thanksgiving** (the field of operation, or element,  
in which that abundance is manifested).

**8—15.**] See summary, on ver. 1—*general  
warning against being seduced by a wisdom which was after men’s tradition, and  
not after Christ,—of whose perfect work,  
and their perfection in Him, he reminds  
them.*

**8.**] **Take heed lest there  
shall be** (the future indicative expresses  
strong fear lest that which is feared should  
really be the case) **any one who** (the expresion points at some known person)  
**leadeth you captive** (the original word is  
an unusual one. It occurs in the sense of  
carrying off a virgin, which idea of *abduction* is very near that here) **by means of his**(or, *the* current, popular, philosophy of the  
day: but I prefer the possessive meaning)  
**philosophy and empty deceit** (the *philosophy* is not necessarily *Greek*, as many  
have thought; for Josephus calls the doctrine of the Jewish sects philosophy. The  
character of the philosophy here meant, as  
gathered from the descriptions which follow, was that mixture of Jewish and  
Oriental, which afterwards expanded into  
gnosticism), **according to the tradition of  
men** (this tradition, derived from men,  
human and not divine in its character, set  
the rule to this his philosophy, and according to this he *captivated men*), **according  
to the elements** (see on Gal. iv. 3: the  
rudimentary lessons: i.e. the ritualistic  
observances in which they were becoming  
entangled) **of the world** (all these belonged  
to the earthly side—were the carnal and  
imperfect phase of knowledge—now the  
perfect was come, the imperfect was done